501 396 His constructive skill with wood has been most successfully expressed in the vehicles for land and water transport—the bullock cart and the canoe. The classic pattern for a Burmese boat is the *laung*, built from a single hollowed-out trunk of the *thingan*, a tough tree growing near the water with a girth of 4—20 feet and a height of 15—75 feet. The trunk is hollowed out into a rough hull, the outside is adzed, circles of holes are bored through for a guide, and the shell is hollowed to a uniform thickness. It is then waterlogged, and fired slowly, the symmetry being carefully tended as the hull opens out with the firing. Planks are built up on the sides to increase capacity. These laungs, of a capacity from 10—40 tons, are the universal canoes of the rivers and creeks of Burma. Poled upstream and rowed downstream, they are ideal in the ease with which they can be bumped against rocks or got off shoals, the thingan hull lasting for 20 or 30 years. The bigger boats which still carry rice and other produce up the Irrawaddy are built up from stout ribs on a style which simulates the solid hull of the laung. These boats carry enormous sails and a crew of about fifteen men. Their bulk-heads are richly carved, and they glide along the great Irrawaddy, stately and calm beside the chugging river-steamers, their prows rising and falling like the heads of some fabulous birds.

493 The Burmese cart is a poem in curves of wood. The floor of the cart gives a slight curving sweep from front to back, the sides exaggerate this in crescents that sweep right up into the air, and the circle of the wheel has good balance and strength behind its symmetry. For the sake of the curves, the root wood of cutch and the curved branches of thingan are specially sought out.

326 Brassware, for which the old centres were at Amarapura and Sagaing 78? in Upper Burma, we were familiar with in bells and gongs. Bells are 534 kept by the Burmese for sacred uses only. The delicate small bells hung high around the spires of pagodas, often of gold and silver, have tongues that are moved by the winds to give a sweet testimony, to all spirits, of the good work of men who built the pagoda and other men who pray below, and give the praying devotee a tinkling reassurance of his merit. The great big bells, however, made of molten copper and tin poured into moulds of clay and wax in pits dug in the earth, have no tongues; but when struck with deer's antlers or a wooden striker they [552] sing a deep note of sweetness. The names given to some famous bells reflect their beauty: *Maha Ganda* (Great Voice), *Mahatti Thadda Ganda* (Great Sweet Sound). All big bells are hung on a cross bar with wooden supports at pagodas, where after recitation of precepts we picked up the striker in turn and struck three times to announce to the spirits

592 sent to stay with us at various times and were sent to schools which taught English, but nothing would persuade them to take any interest in studies. My cousin Nyein Maung, whom I liked very much, could never bear to keep a shirt on, which was why he was always to be found with only a longyi tucked around his loins playing chinlon or helping boatmen with their canoes, when he should have been sitting fully clothed in a class-room.

[601] My young Uncle Pyant, whom we called U-Ngè, small Uncle, had 693 passed his B.A. and his law degree, and returned to Ye in preference to 177 a more modern life in a larger town. He walled off one doorway's space .64 from the main room of the house and filled it with bookcases, a big desk and chairs for visitors. Outside this room my Uncle Pyant put up a sign saying: *"A-htet-tan shaynay gyi:* Advocate and Higher Grade Pleader," and within a very short time became the lawyer of the whole village; but so great was his attachment to this consultation-living-room, which had nothing in common with the rest of Ye, that he relinquished all cases whose developing complexities led client and lawyer to a higher court in Moulmein.

592 Grandmother had gardens about ten miles up the creek from Ye. 244 These contained coconuts, durians and areca nuts grown over about 276 fifty acres for commercial disposal. Around the bungalow in the centre 427 of the garden there grew mangosteen, rambutan, pomeloes and pineapples for eating on a large-scale, clumps of bamboos, a coffee tree, tobacco plants, capsicum, lime and citron trees, lemon grass, and vegetables of all kinds to serve the needs of the bungalow and the household in town. My aunts with one young male relative took turns to live at the garden and help the family that was hired to look after it permanently. It was a dangerous life in these plantations as dacoities were very frequent. [501] The produce was taken down to Ye in a succession of graceful narrow boats shaped out of single tree trunks. The durians and coconuts were [447] sold straight away to traders who travelled between Moulmein and Ye for this purpose. The areca nuts were first dried on a bamboo attic made by an extension of the platform upper storey of the house until it met the back slope of the roof. When they were dried the whole family gathered around in the back kitchen and removed the husks with blunted nutcrackers, leaving the smooth nut to be sold.

244 With the rice from the paddy-land on the opposite bank, fruits, 262 vegetables and spices from the garden, rolling their cheroots with a mix- 226 ture containing tobacco in leaves shed by the areca trees in the garden, 438 and grinding their own coffee berries, my aunts and grandmother only 276 needed to buy a little fish and meat for their daily consumption. This they could not provide themselves owing to the Buddhist law against

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

# CHAPTER XXV

## A HARVEST FEAST

ONE of the pleasantest and most social of Burmese country festivals is the ceremony which goes by the name of Tamanè Hto-thi. It occurs in the month of Ta'saungmôn, or of Na'daw, when the harvest is over and the first of the new rice piled up in a heap near the farmer's house, or perhaps stowed away in the capacious bottom of the hnaw, the big rice-boat, with its stern rising ten or fifteen feet above the surface of the water, and ready to start for Rangoon whenever its owner shall have hit upon a lucky day for commencing the voyage. In order to acquire a store of merit as well towards the next existence as towards the journey immediately in view; to back up the verdict of the astrologer from the horoscope with the good wishes of the holy men of the monastery; and, above all, to have a feast such as generally comes in somewhere in all Burmese religious proceedings, the cultivator resolves to give away twenty baskets or so of rice in alms and presents to the yellow-robed monks and his neighbours. A special kind of rice is always used on these occasions. Englishmen generally are unaware probably that there are a great number of varieties of rice, and that they differ very much in their flavour. Most people imagine that all rice has the same taste (no taste, they would probably say); and distinguish in a rough material way between Patna rice, which is very small, and Rangoon rice, which is considerably larger in the grain, and finally Carolina rice, which is bigger than any of them. A Rangoon merchant would go a little farther, and say that there are two varieties—the nga-sein, which he likes best and gets most of, and the nga-kyauk, which comes in more sparingly. But beyond these—

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2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4



526 and to lay their last rupee or not on their champions according as their judgment or loyalty bids them. Not a man of them will back the enemy's boat. If they have not supreme confidence in the superiority of their representatives, they simply refrain from staking all they possess. But in all the vast crowd there is not a man who has not a money interest of some kind in the race. There is U Ôn, the district magistrate, in the "grand stand"—a primitive erection run up in half an hour with some sticks and bamboo matting; he is a Thônkwa man by birth himself, but nothing will persuade him to back the fishing village against the subdivision over which he now rules. Why, he has practically built and furnished all the money for the Daungsatpyan himself. The water-craft which he learnt in his native place has only prompted him to hang with greater loving care over the lines of the boat when it was building, and Ba Tu, his eldest son, wields the steering paddle in the Peacock, the pride of Myanaung. Now the old gentleman—he pulled a good oar himself twenty years ago for the very town he now longs to beat—moves about uneasily, gets up and sits down, winds and unwinds his white pawlôn, and can hardly refrain from shouting out, for the Peacock is just passing, and Ba Tu gives a yell and flourishes his paddle, and there is [201] a great shout of "Yauk-kya!" from the Myanaung partisans. Yauk-kya, or yauk-kya ba-tha, means simply "man" or "man, the son of his father," but it is a defiant challenge, or an inspiriting cheer to the Burmese. They are a fine, strong-looking lot, the Myanaung crew, perhaps a little too fleshy, and therefore possibly deficient in staying power, but all young, and worked up to a state of nearly frantic enthusiasm by the presence of their sweethearts and the momentous duty that rests upon them. Their weather-beaten old trainer paddles alongside of them in a little canoe, and begs them to be calm at the beginning and not rush themselves out at the start. The boat is a beauty, and does 501 credit to the old magistrate in the sweeping curves of its lines. Low and as light as skilled hands can make it, it draws only a few inches of water, and does not rise much more than a foot above the surface. So thin are the sides that the boat is tourniquetted together with twisted wire

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4



and bamboo, and the seats themselves serve more to stiffen it and prevent a wrench from doing any harm, than as conveniences for the paddlers. There are twenty-four of a crew all told, and the boat is fifty feet long. It is painted all black, save at the bow, where there is a brilliant representation of the peacock, from which it takes its name. At the end they come with a great spurt, shouting and bending to each stroke, and another great yell rises from the bank to assure them of the approval of their townsmen.

A length or two behind them comes the Thônkwa boat, paddling along composedly to the time of their celebrated rowing song, a mysterious, gusty air that has suggestions of the swirl of the river eddies and the rustle of the wind in the tall kaing-grass that lines their native creeks, in its varying measure. It comes over the water gently enough now, but many is the time it has swelled like a hurricane-blast and left the opposing boat foolishly as if it were at anchor. The Thônkwa crew are as different as possible in appearance from their robust young rivals. There is probably not a man under thirty among them, but there is not a superfluous ounce in all the wiry twenty-four. Every thew is tough as whip-cord, with long struggles against the rush of the current in the flooded creeks; every face and arm and shoulder is deep brown with exposure to the wind and the sun, for not a man among them but is a fisherman, and thinks nothing of the wild squalls that sweep over the delta and ruffle the swift current into a dangerous surge. No wonder they have an unbeaten record; and U Ôn fidgets about uneasily when the famous pè-nin of the Thônkwa boat salutes him obsequiously as the boat sweeps up.

No one knows how old Ko Kya-gyi is. His withered face and shrunken body suggest that it is time he was giving up fishing and endeavouring by assiduous piety to get his balance of kan somewhat more on the right side towards another existence, but he is tough as buffalo hide still, and no man in all Burma has a greater name than the ever-victorious Thônkwa steersman. None like him to keep a boat straight in the conflicting eddies that have thrown out many an apparently conquering boat; none like him to gauge the strength of his crew and spurt just at the right

2:Scott G-5 (1870's-1909)1910 APl Burma
Burmese AP4



the great rivers again. The surest way of putting an end to "roping" and false rowing with the object of mere money gain, is to reintroduce the old honest, enthusiastic rivalry. Where every rower feels that the name of his village depends upon the prowess of his arm, there will be no "sugaring" and ignobly waiting, in Sheffield handicap fashion, to "have their heads loose."

All the races in the low country are rowed in hlaw hle, or hlaw laung, that is to say, in paddle-boats. Up country there are frequently contests in hkap hle, "pull-away boats," rowed with oars, but even there the national paddle predominates. It may be mentioned that the coast men are by far the better rowers. In the Mandalay October races in 1881, a scratch Bassein boat challenged all comers, and was victorious in every match.

There are a variety of boats, mostly, however, made on the same model, of which the launggo is the type. This is simply a canoe hollowed out of the trunk of a tree, the sides of which are drawn out by charring and inserting wedges; then the boat-builder chips out the centre. The laungsat is only a little larger and more commodious, plank sides being added to the solid keel, if it may be so called. The huge hnaw, or rice-boats, are made in the same fashion.

Of a different style are the pein-gaw, huge, ungainly, barge-like things, used principally at Yenangyaung for carrying oil. Along the sides, projecting over the beams of the boat, and reaching aft to the house raised on the quarter-deck, are tagin, a sort of platform for the polers to walk backwards and forwards on. Pihn-gaw keep mostly in shallow water, so that their ungainly weight may be moved along by poles, which is much quicker and less laborious work than rowing.

Barring exceptionally fine racing-boats, the hlawkadaw, or hlawga, the king's despatch boats, were the finest specimens of boat-building. They were gilt all over, even to the kat-tat, or paddles, and the stern rose high up in the air for the accommodation of the steerer. The express boats, or hpaungpaw, had usually a representation of the kalawaik, the carrying bird of Vishnu and national emblem of the Burmese, on the bows, and had often as many as sixty

2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4



501 paddlers. Down stream they went faster than a steamer; but they are never seen nowadays.

526 In the Rangoon Boat Club regattas on the Royal Lakes a British four usually rows a Burmese ten to fourteen paddle-boat. Honours are fairly easy with perhaps a balance in favour of the paddlers, who always get off at practically top speed.

The Intha leg rowers of the Yawnghwe Lake in the Southern Shan States, when they row in their own boats, seem likely always to beat even the best picked Burman crews.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

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12. BABY'S BATH.

## CHAPTER II

*CHILDHOOD*

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13. THE RATTAN CRADLE (PAKET).

THE cradle and the flower-stand are the two things that strike one in every Burman dwelling by the care bestowed on them. The plainest cradle has a turned rail and a carved headpiece (p. 8). The cradle swings by ropes to which the mosquito curtain is tied. The bed is made of a cotton mattress and a few plies of cloth. The infant is swaddled while its mother is lying in, and for a week or two later according to the season of the year. After that it wears only necklets and bangles. The first clothes the child gets are for grand occasions, after it has learned to run about and take care of itself. When the mother has recovered, she takes her babe with her wherever she goes, and if a wood or cane cradle is not handy she slings the infant in a plain hammock of cloth (No. 284). The Burmans do not carry their young children in a sling on the back like the hill people, but on the hip as soon as they can sit up (Nos. 327, 424).

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When the babe is hardy enough to go without covering, it spends its waking hours on a smooth mat spread over a springy bamboo floor which somewhat

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4



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60. DECADENT KYAUNG.

Gothic, especially in the richness of the *ensemble*. But the Burman decoration does not strike the eye as an efflorescence of the structure so much as an overlaying of it. The grandest work produces the effect of an elaborate model rather than a monumental achievement. The perspicuity of the play of forces operating in the structure, out of which the poetry of Gothic architecture flows, has a parallel in the Burman boat-building. But the effort which the land architecture incorporates, to interpret a masonry style in wood, was naturally productive of incongruities, despite the fact that the masonry was itself an interpretation of still earlier wood building. The outward incongruities have been mitigated in the unique style in which the genius of Burma has found expression. The stiff and monotonous feather-ornament of the Hindu gable (No. 74) has developed into the Burman flamboyant decoration. The bold finial is the sole element of the original which has been preserved literally (No. 62). The graduated ornament of the *pyatthat*, soaring above the verdure, recalls the proportions of some budding head-of-bloom—a case in point of the theory of the sources of architectural types, in the insensible suggestions of natural objects, expressed by Herbert Spencer. (*Essays*, vol. ii.) Through the Burman treatment types other than architectural, which Burma has borrowed, acquire a new and distinctive interest.

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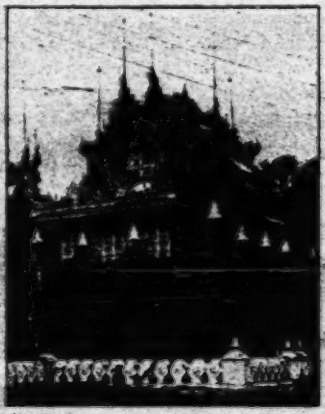
When a *kyaung*, or any work of public utility, has been undertaken by the people of a village jointly, it is kept in good repair. But when it has been carried out at the cost of an individual—and this applies to most of the public works—the repairs are left to the founder and to his family, who have frequently



61. ORNAMENTATION OF KYAUNG.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4



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178. VILLAGE ENVIRONS IN THE FLOODS.

feet. The Salween, above the rapids, with a width of a quarter of a mile, rises fifty feet. The high level is maintained, with fluctuations, till September. The water in the main channels is turbid and heavy with yellow silt, but it clears itself in the grass-grown *Kwin*. Many a cart-track of the dry weather

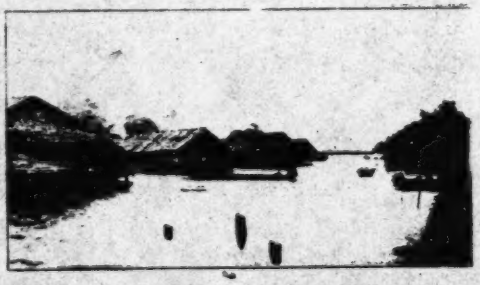
[487] becomes a creek passable by deep-laden boats. The whole aspect of the country and mode of life are changed; the villages of the Delta are accessible by water, and many stand in water. At this season the heavy traffic of the

[501] country proceeds. In some places the rise is so great and so variable that the people depend on their boats, and every child has a tub of its own (Nos. 159, 161). Such a village is Sanyuè on the Myimmakà (*Myit-ma-kà*), the river that denies its tribute to the great Irawadi, and delivers the waters of the Yôma straight to the sea (see map, and *mômakà*, p. 115).

The rise of the spring-tides above mean low-water level on the coast of Burma is sixteen to eighteen feet. In certain estuaries of the Martaban Gulf, dangerous bores are produced. In the Delta, which is a network of creeks, and in Arakàn, the facilities afforded for traffic by the tidal currents are unequalled.

132 The abatement of the monsoon rains, in the course of September, like the break of the monsoon, is attended with thunderstorms. The surface soon dries and the sub-soil water

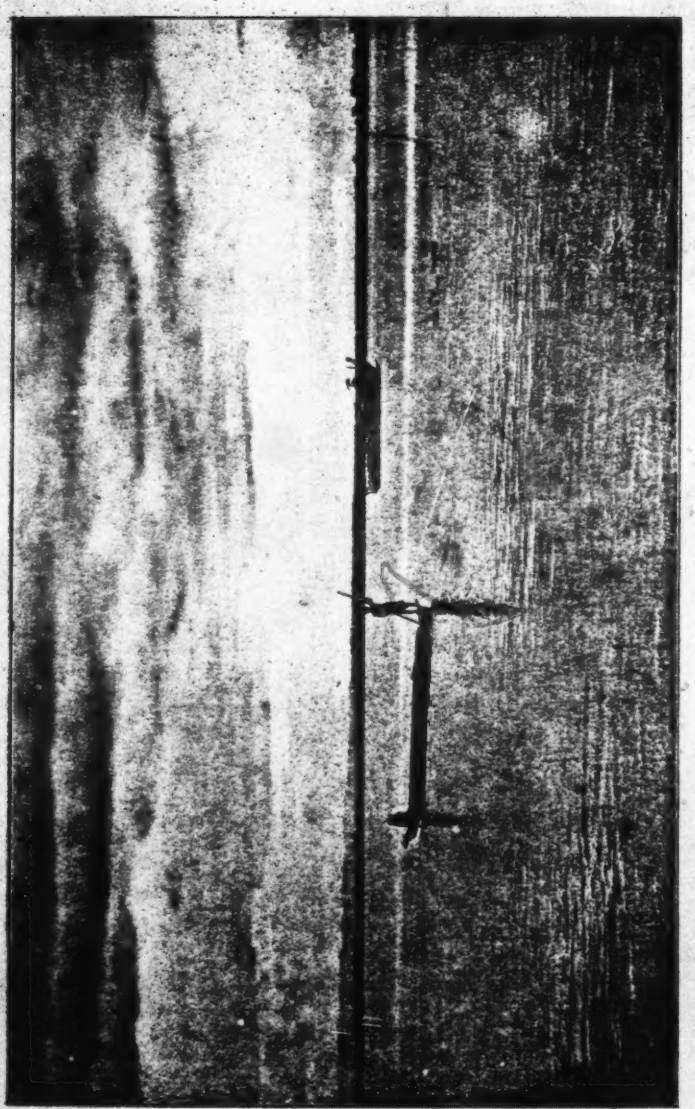
[361] begins to sink, leaving but little marsh land (*kwet*). As the hot season advances, the trees and bamboos of the dry forest lose their leaves, and the grasses wither, covering the soil with an inflammable layer. In the open, the heavy dews



177. VILLAGE SCENE IN THE HIGH FLOOD.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

[opp. p.90]



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25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4



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244. MIXED HILL-CROP OF RICE, SESAMUM, AND TEAK, IN SEPTEMBER (p. 149).

of being nearly all heart-wood, having considerable strength, with moderate hardness and weight, working easily with axe, saw and chisel, taking nails, and above all, not rusting nails or iron in contact with it. It has a serviceable brown colour and an odour by which it may always be distinguished, due to the presence of an oil which repels the attacks of insects, notably of the termites, and which protects it from decay. Teak is in short the prince of eastern woods. At the end of the eighteenth century, teak was already being worked out of the Burma forests and brought to port, where the foreign shippers had established saw-pits for squaring the logs. The steel pit-saws found their way into trade and gave an impetus to wood architecture, of which the ecclesiastical buildings of Burma are the chief examples. Timber-traders started building teak ships in Burma, employing Chinese carpenters. This business has been abandoned, but lighters are still built.

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The teak-tree (*tectona grandis*) occurs in patches of the dry mixed forest, the forest namely of which the principal element is a deciduous bamboo, with timber trees of fifty or more deciduous species scattered through it. Of these species about half a dozen produce serviceable timber. The bamboo-stools send up their culms to heights of forty and sixty feet in the course of a few weeks, before their branchlets and leaves appear. By means of this the bamboo has the advantage over all other vegetation. The seedlings of trees have to struggle up under its cover. At intervals of twenty to thirty years the bamboo species flower, to grow again from seed. Then is

245. FLUE OF FACTORY DISUSED TEN YEARS.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

[opp. p.130]

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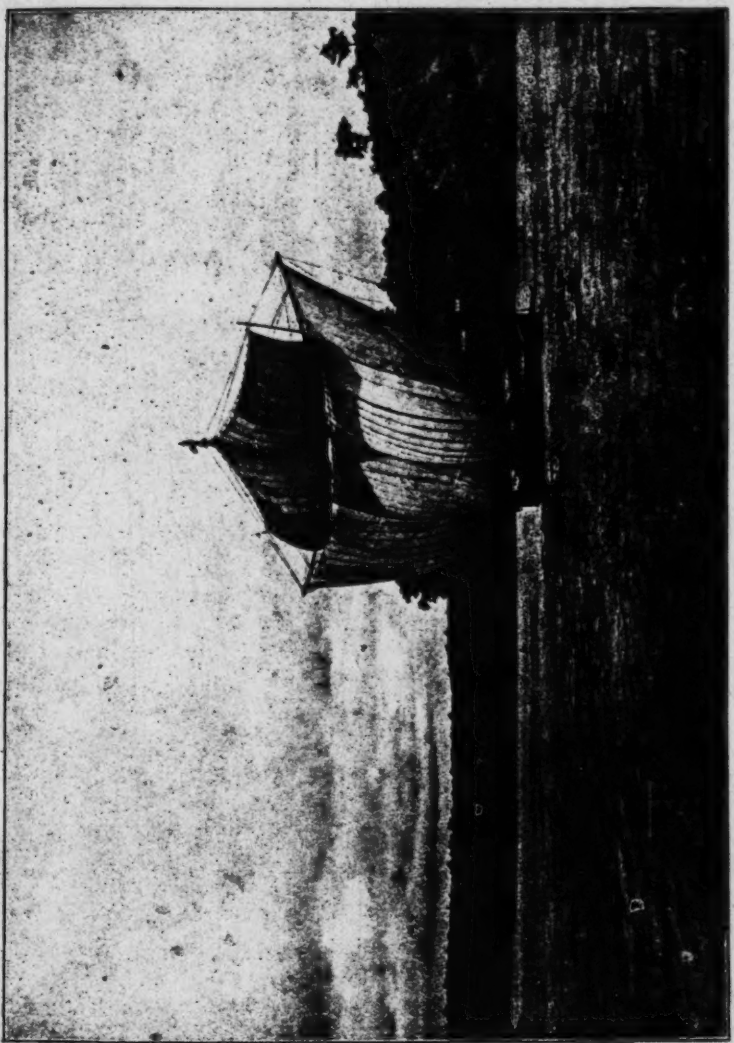
282. LAUNG-GO POLING UP-STREAM.

[To face p. 130.

25: Ferrars E-5 (ca. 1890) 1901 AP1 Burma
Burmese AP4

[opp. p. 132]



[To face p. 132.

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294. LAUNGZAT SAILING UP-STREAM.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4



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297. BOAT-BUILDER'S YARD (PEGU).

and the hull filled with water. When the wood is waterlogged, the hull is emptied and a slow fire made under its whole length. The edges of the original slot, which now blend into stem and stern and only remain vertical amidships, are gripped by two rows of wooden vee's lashed by green creepers, wet ropes, or iron chains, to long levers that have the bottom of the boat for fulcrum. From the power-ends of the levers ropes are belayed to two bamboo rails pegged to the ground on each side. As the heat takes effect, and the hull opens out, its symmetry is carefully watched until the originally vertical edges of the slot are horizontal. The beam is now double what it was and the displacement several times greater. The opening out is allowed to go somewhat beyond the intended beam, and recesses are cut for the stout thwarts (*pagán-byin*). These are then put in place, and the shell allowed to close upon them. The levers are left in position till the wood is quite rigid. The capacity of the boat is further increased by building on sides above the solid hull. These consist of long seamless planks, stiffened by mouldings and ribs, and in the case of cargo-boats by an upper tier of thwarts; the join is luted from the outer side with bee-dammar (*púnnyet*). Such boats are built of a capacity of ten to forty tons. The rounded solid hull (*laung-gó*) is the most serviceable for the rivers of Burma, on account of the ease of getting it off shoals; the boat can be worked about in every direction till it wears a

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298. LAUNG-GO POLING AGAINST A RAPID.

25; Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

[opp. p. 134]

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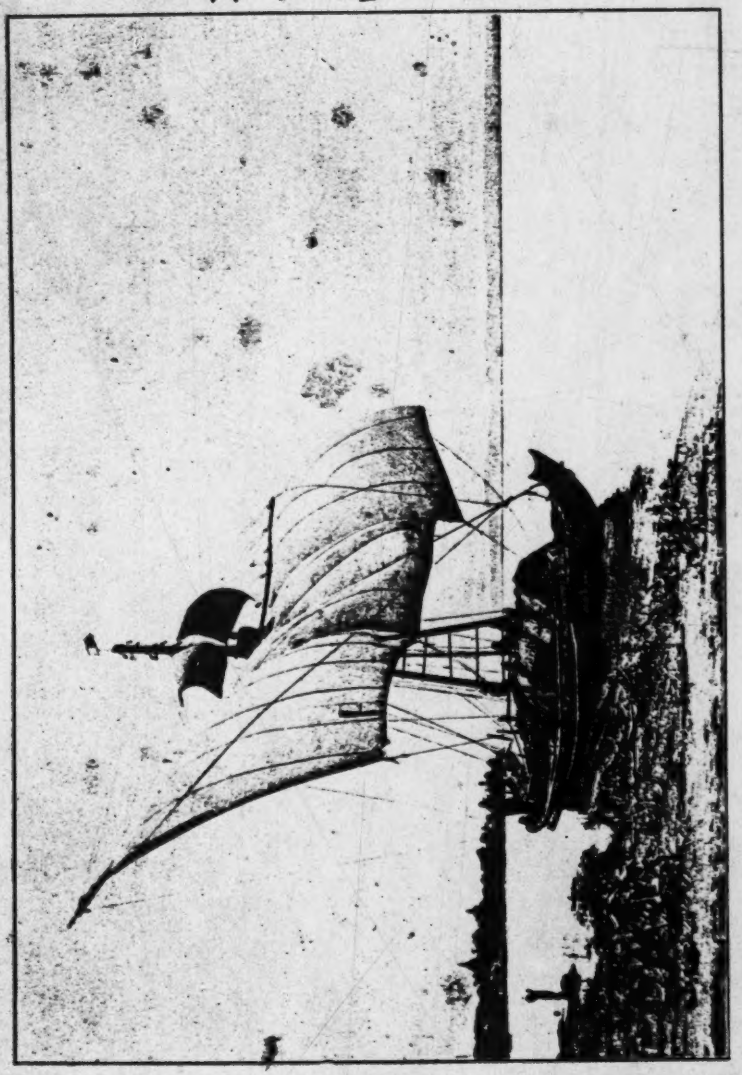

299. PEINGAW SAILING UP-STREAM

25; Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4



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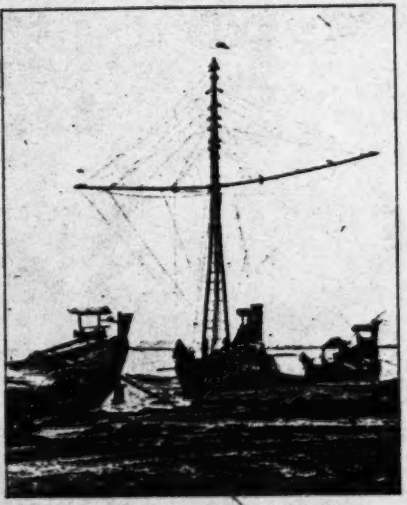

300. LAUNG-ZAT POLING UP-STREAM.

channel in the sand or mud. But it cannot sail near the wind, and it makes great leeway. Only a square-sail is carried. The prow of the boat is solid and the bulk-head above is ornamented with carving. The still more ornamented poop has to be built up in the large boats, to get the full sweep of curve that is obtained in a single piece in the canoe (*laung*). The boat has a good deal of buoyancy even when full of water. The *laung-gô* is rather crank, a defect which is obviated by the use of bamboo side-buoys (*baw-wa*, No. 176). *Thingán* hulls last twenty to thirty years; the canoe is used up to the last stump. When past repair, it is sawn asunder and boards nailed across the sound pieces. A tub of [857] this kind is a treasure to a child (No. 161). The anchor (*kyauk*) used to be a wood fork weighted with stone; the European pattern is now general. The *laung-gô* is rowed with the stream only, by three or four sweep-oars; it is poled up-stream. The boatman thrusts his pole from the hollow above the collar-bone. Thus the hands are free to hold the body down to the rail, and every muscle is called into service. No. 289 shows the "tiger" style of poling, No. 298 the "scorpion" style. The [463] crew of the *laung-gô* consists of three to five men; they get their food and a stipulated sum for the trip, which comes to twelve to sixteen annas per working day. Cargo boats cost from 1,000 to 3,000 rupees, chiefly for the solid hull.

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301. LAUNG-ZAT LOADING.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4



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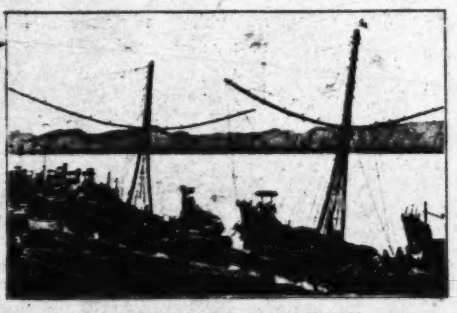

502. SHIPPING-PORT ON THE IRAWADI.

Canoes cost from twenty to one hundred rupees. Since ship-building was started, boats of greater dimensions than could be built solid—eighty to one hundred tons—have been built of teak on the carvel method (*sat-hle*). But the lines of the *laung-gô* are rigidly adhered to. A hull exactly simulating the solid hull is built with stout ribs and sheathing; then the sides are added—a most remarkable example of conservatism of type. These two classes of boats carry most of the rice to port. In Burma Proper, where timber does not attain such size as in the moist region, canoes only are made on the *laung-gô* plan; the larger boats have always been built up. In these the *laung-gô* type is also simulated, but not so closely (*laung-zát*, Nos. 294, 300). The narrow bottom is flat and is fixed to the side-planks of the lower hull by ribs. The planks are two to three inches thick and ten to twelve inches broad; they are held together by nails driven obliquely from recesses near the seams, which are luted with dammar, and are strengthened with ribs. The upper side-planks are attached as in the *laung-gô*. Poop and prow are strengthened by iron dee-nails along the seams. The capacity of such boats ranges from twenty to one hundred and fifty tons, and they cost from 500 to 5,000 rupees. The crew consists of from five to twenty men. They only sail before the wind and carry an immense expanse of sail, to stem the current of the Irawadi, which runs four to five knots in the rains. The course of the river and the prevailing wind are in their favour. During the rains these craft make two trips, north and south, and lie by in the dry weather. They convey the produce of Pegu to Burma Proper,—

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503. BURMAN SEA-GOING CRAFT (KATTU).

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

308. BURMAN CARTWRIGHTS.

*ngapi*, dried fish, salt and rice, besides imported goods. They bring down the manufactures of the North—cutch, lacquer, images, and *parti-kaya* wares. They have to endure a formidable competition from the river steamers. In its existing form, the boat of Burma presents no near affinity to the boats of neighbouring peoples. The types of architecture which the Burmans borrowed from India they have treated in a distinctive way which gives them independent interest. But the art which culminates in the stately ship of the Irawadi is purely their own achievement. The work derives unity from the noble balance of the masses and life from the spirited sweep of the curves. The severity of line is relieved by plastic incident in the rich carving. The structure itself is patent and not concealed (with the exception noted), and the decoration goes hand in hand with it. Besides their own type of boat, the Shan type (No. 320) has been developed into a large craft for carrying earth-oil in bulk—the *peingdaw*. Two long, partially-hollowed teak logs form the sides of the lower hull, with several thick planks intervening, for the flat bottom. Two planks above these complete the sides, all held together by nails and ribs as in the *laungzát*. There are outrigged bamboo galleries for the crew to row and pole, which allow of the deck-house being carried from end to end, providing accommodation for several families. The rig is the same as in the *laungzát*. In tidal and salt waters, boats have to be beached once a month to bream the bottoms and destroy the teredo. The rest of the woodwork and tackle is protected with earth-oil. The boats of Arakán are on Indian lines. There is

309. BUFFALO-CART.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4



501 [398] [531] [162] [463]

307. TYREING THE WHEEL.

a shallow dug-out bottom with three or four side-planks built up from it. The planks are held together by cane lacing, with a caulking of grass. They are very crank, but are good sea-boats, nevertheless. The only decoration is a rough crocodile's head at the bow. The boat population of Burma in 1891 was nearly 84,000, or about 1·5 per cent. of the whole population—"greatly in excess of the proportion borne to the total by the maritime population of the most maritime nation in the world" (Census report, p. 34). The only sea-going craft are the few score *kattu*, small junks of twenty to sixty tons, manned by five or six Taláings. They venture as far to sea as the Nicobars, where they ship cocoanuts in the fine or north-east monsoon. The rest of the year they lie by. The *kattu* are built at Dawè ("Tavoy"), and cost from one to two thousand rupees. They carry a compass of European make, for use in thick weather; but the navigation is empirical.

501 439

398 493

The cart-building exemplifies the Burman love of curves. In Burma Proper the root-wood of *shè* (cutch) is dug out for the sake of the bent timber. In Pegu, curved branches of *thingán* are used for the body. For wheels, solid discs of *kaung-kmu* and other woods were used in Pegu, where timber grows large (No. 306). In the North, the solid wheel is still made up of three pieces, held together by mortices and tenons (Nos. 301, 309). *Padauk* is the wood preferred for these wheels. They have a very long box for the axle, which is of *pangá* wood; the axle-box is hooped with rattan. Since the introduction of spokes and iron tyres, skill has been concentrated on the wheel; the body of the cart preserves its local type. The Burman has proved the best wheelwright of the East, both

308. PLEASURE-CART, BURMA PROPER.

25: Ferrars E-5 (ca. 1890) 1901 APl Burma AP1
Indians
Burmese AP4



Ba
167
563
463
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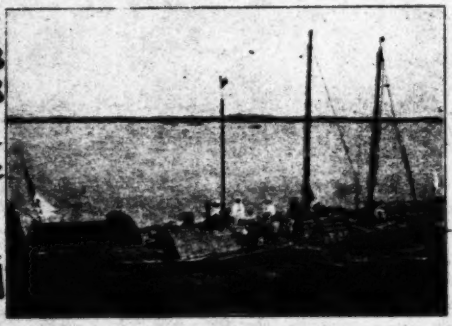

365. BRINGING THE PADDY TO THE RICE-MILLS.

of every class and caste, with his foreign connection and longer experience, has an incalculable advantage over the untravelled Burman. Beginning with a lower standard of comfort than the Burman—squatting on the bare soil where the poorest Burman makes a floor, wearing cotton where the other wears silk, and being able to improve his original condition upon half the return that the Burman expects for his work—the Indian immigrant finds land worth his labour which the Burman leaves waste. The influx of races whose religion it is to multiply, without regard to the prospect of subsistence, must speedily result in lowering the scale of life for everyone in Burma—a country of which it may now be said that "a large share of the happiness of each individual is derived from the consciousness of the well-being of other individuals." (Herbert Spencer, *Principles of Ethics*, Vol. I., p. 297.) Commencing by hiring the cheap Indian labour to reap his corn, then to plough and till his fields, the while emulating his neighbours in superfluous works, the Burman is apt to end by becoming the debtor of his servant, and mortgaging to him his lands. It seems to many that there is no escape for the Burman from the Indian flood that now menaces his country. But up to the present no class of Indians has attempted to deal with land subject to the vicissitudes of the Burman riverain soil. It is unlikely that people of less versatility and resource will establish themselves there. In 1879, when the vagaries of the Irawadi had submerged the cultivation on the Panhlaing creek some twelve feet, and the eaves of the houses were under water, the cattle were saved in hasty platforms made in

Bse
[426]
Ba
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366. FORESHORE AT THE FACTORIES.